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## Contributed Notes.

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### THE SYRIAC-ARABIC NARRATIVE OF THE MIRACLES OF JESUS.

In the October (1899) number of this JOURNAL Rev. W. Scott Watson published "A Narrative of Miracles of Jesus," written in a familiar and not uninteresting type of vulgar Arabic. As the translation which he appended seems to me occasionally to miss the meaning of the original, and as some features of the Arabic text perhaps deserve an additional word of mention, I have thought that the following suggestions may not be superfluous:

P. 43, last line, for "lizards rushing about" read "gazelles feeding." The word ضبيات illustrates the common substitution in vulgar Arabic of ض for ظ (of which this manuscript contains numerous examples), and has nothing to do with ضب "lizard." The same mistake occurs several times on p. 44.

P. 44, ll. 14 sq., instead of "there will not be any communication between you and men" read "men shall not have power to harm you."—L. 23, the relation of the clauses has been misunderstood. Read, "Then the locusts would come and devour it when the time of harvest came."—Ll. 26 sq., read "there came together a number of the children of Israel, and said among themselves, Who knows whether this man may not be able," etc.

P. 45, l. 9, read "God hath sent thee. Even though we are not deserving, remove from us," etc.—L. 16, for "and that not one become corrupt" read "and that ye harm no one."—L. 19, for "in the [manner of] wailing of the country" read "in the various districts of the country." So also in l. 20. نواحي is plural of ناحية.—Ll. 25 sq., for "nor doth he summon you without power" read "nor doth he leave you without food." The verb is from ودع, not from دعا, and the noun قوت "provision" is written quite correctly.—L. 7 from the bottom, read "for he is entering the city."—L. 3 from the bottom, for "in one hour" read "in one moment."—In the next line, for "they praised God, to whom is not difficult any of the things that he delivered as matters to the humanity of his Son" read "they praised God, to whom not anything (شي من الاشياء) is difficult; who delivered all things to the humanity of his Son."

P. 46, ll. 1 sq., the translation is badly confused. Read, "Then after the entrance of the disciples into the city and into his house, the man

went out and came to the Mount of Olives.”—L. 7, for “from thy majesty” read “for reverence of thee.”—L. 13 from the bottom, for “establish” read “raise from the dead.”—Two lines below, “death” should be “calamities.” The word is plural of *آفة*, and the text is in no need of emendation.—Five lines farther, “And to him be the glory” should be “for to him belongs the glory.”

In the colophon appended by the scribe Mr. Watson renders *عبد النور باسم* “the servant of the light, by name.” Is it not rather the proper name Abd en-Nūr Bāsīm?

Of the eleven proposed corrections of the text only one, *يجناحه*, p. 40, can be allowed. The proposal to substitute *ظ* for *ض*, and *vice versa* (pp. 38, 40 [twice], 41), is most unfortunate, for it would remove one of the really interesting features of this text. The word *تقافوا*, p. 40 (twice), is apparently *قفا* III. or VI., with the meaning of *وقف*. It would hardly do to emend it, even if the proposed substitute, *تقاموا*, were possible here, which is not the case. The word is a gain for the lexicon of late Arabic. In place of *فطامنوا*, p. 40, Mr. Watson proposes to read *فطاطوا* (*i. e.*, *فطاطَوا*). This is unquestionably the word to expect here; but notice Dozy on the word *طأمن* (*Supplément*, s. v. *طمن*). It would seem that here, also, Mr. Watson’s manuscript furnishes us with an important example of a rare word. The translation would be, as with the other reading, “Then all the lions bowed their heads low.” The text-reading *قدسى*, p. 42, is the only correct one, “my Holy Spirit.” The same is true of *لها*, on the same page. The proposed correction of *الافات*, p. 43, has already been mentioned.

In connection with the theory of the origin of this Arabic document, it is interesting to observe (what apparently escaped Mr. Watson’s notice) that the appendix, from p. 42, l. 17, on, is composed in rhymed prose. This part, at least, is certainly not a translation.

CHARLES C. TORREY.

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